

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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MIRIAM; OR THE POWER OF TRUTH.

A Jewish Tale.

Whether or not important truths are sometimes most usefully presented in the drapery of fiction, we shall not now undertake to decide. The religious world are, perhaps, equally divided on this question. It is, however, too late in the day to attempt an entire change in the taste of the reading public on this subject, even if it were desirable. We have no choice in this matter. The taste is formed, and there are continually ever-increasing means of gratifying it. We are not willing to see the whole of this field occupied by those who have nothing to say on the subject of religion, or who are diametrically opposed to the great truths of the bible. All we can do, therefore, is, while we put in our caveat against every work of this kind which is immoral and pernicious, to select occasionally, and bring out to notice, those which are calculated to exert a salutary influence. Such we certainly consider the little work before us, and with this view we have determined to say a few words in its favor.

It was originally published, as appears from the preface, in 1826; and met with such encouragement that it has reached the third London edition, from which the present reprint, in this country, is taken. Whether it

has ever before appeared here, we do not know; we have never ourselves met with it, or seen it noticed. Our readers may perhaps call to mind an anecdote given several years since in some of the religious papers, in respect to a Jew who was converted to christianity in consequence of an appeal from his dying daughter, who had herself, unknown to him, embraced the religion of Christ. It is on this incident that the author of *Miriam* has founded a touching little story, combining imaginary details, of circumstances leading to the result, and wrought up with considerable power. Notwithstanding occasional blemishes in style, and defects in the symmetry of the tale, it will be read, we think, with interest, while the spirit which it inculcates cannot be too much admired or commended. We shall not dwell at any length on the details of the story; but it seems necessary for our purpose to allude to the circumstances out of which the tale is formed. Imlah Durvan, a rich Jew, had selected for his residence an estate called Fernhill, in the neighborhood of the little village of Glencairn, in Westmoreland. Here he lived in solitude, avoiding the society of christians, and manifesting by a haughty demeanor, his entire contempt of all who belong to that sect. The companion of his walks was a sweet girl, an only child, left him as the pledge of her love and the sole living relic of his departed wife. A German by birth, enthusiastically attached to the cause of Israel, he had devoted himself to the object of accomplishing, by every means in his power, the restoration of his people to the holy land. Having married the daughter of an opulent Jew, he settled in Gottingen, in hopes of preparing the way for success in his plans. But he was doomed to disappointment.

He had lost his only child, a boy on whom he had raised many a bright prediction; but so assured was he of future greatness, that, even in his desertion, he anticipated the revival of his power in the birth of an expect heir. But, alas! he was to be humbled and taught the devices of God by a still heavier stroke; for he again became a father, but of a female child, and that same hour widowed him of his first earthly treasures. He could have almost almost cursed the birth of that sweet infant, whose sex is considered among the Jews a degradation, rather than a blessing; but when he saw it sleeping in its peaceful innocence, he raised it to his bosom, and felt he could not but love the last sweet relic of her who had been to him the gentlest—best of beings! He had not dreamt of death, and it had fallen where he could least bear it; but it came a messenger of mercy to his self-willed heart, for he knelt down, and for the first time humbled under a sense of his own arrogance, he prayed that God would spare him from further vengeance, and bless the babe, whom, in his bitterness, he had well-nigh cursed. O, had the Redeemer's name then passed his lips, who can tell what mighty workings might have wrought his salvation in that dread hour of acknowledged shame and contrition! But, alas! he rose an unbeliever, and suffered still an unbeliever's unblest, unhappy meed.' pp. 10, 11.

Confiding his child to the care of an aged rabbin, named Mendez, he sent her to England, while he settled his affairs in Germany; and subsequently followed her there, where he purchased Fernhill, and took up his abode. Under the instruction of Rabbi Mendez, little Miriam grew up with all the strong prejudices and feelings of a Jew.

Thus was Miriam, at the age of sixteen, placed in a sphere of splendor and unbounded indulgence; but accustomed as she had been to view the dazzling toys of wealth, they were little heeded now, although she knew that for her alone they glittered: for it was enough that in her father's heart she was the first and loveliest of them all, and that there she shone, like a lone and radiant star—more bright, because the only one that cheered his long dark night of grief. Dark was indeed that heart, for little could the sense of a self-righteous hope bring peace to a soul, wrapt within the vail of prejudice against the awakening truths of light and revelation. But, alas! Imiah believed that conformity to the moral laws and ordinances of the ancient prophets was enough to insure his salvation; as if such poor, such undeserving services, could cancel the heavy debt of guilt which lies in every human heart, for which the Son of God himself took up his cross, and paid the high ransom of his sinless blood, that in him all nations of the earth should receive pardon and eternal life.' pp. 13, 14.

The heart of Miriam was knit to her father; her feelings were like his own. In imagination she dwelt upon the coming day when the wrongs of an injured people should be redressed.

"O, father!" she one day exclaimed, "will not our Messiah soon retrieve the injuries of Judah, when he shall come, the mighty conqueror, to spill the blood of all our enemies? I am but young, and surely I may live to see that glorious day; and if that blessing be indeed mine, you shall see, father, how I, woman as I am, shall wave the banners of our faith amidst the bleeding heaps of those detested christians!" p. 15.

Events soon occurred, however, which brought her in more immediate contact with the people she had been taught to hate. A little girl, named Jessie Stuart, was the instrument of first overcoming her prejudices, and the opportunity of witnessing a happy group of children, who, with their parents, were collected together on May-day in front of the parsonage, and joined together in singing a hymn to Jesus, was a means of bringing Miriam more acquainted with the simple villagers of Glencairn. The authoress has here drawn a beautiful picture of rural enjoyment, and of the impression produced upon the mind of Miriam by the artless strains of these christian children. Her father permitted her to repeat her visits to Glencairn, and continue her acquaintance with the Stuarts, but accompanies her permission with the following language of warning:

"But remember, Miriam, I charge you solemnly against revealing the sacred mysteries of our own religion, or listening to the accursed idolatry of hers!—and though I believe you far too noble, too high-minded, to stoop to the littleness of infidelity, yet, while I expose you to the choice of it, I swear by all that is sacred, that if ever you apostatize from your religion, or join in christian worship, that very hour, Miriam, shall I curse you—and in curses, such as never yet fell from a parent's tongue." pp. 33, 34.

We must pass rapidly over a number of incidents which are pleasingly related, respecting her intercourse with this family, to whom she becomes gradually more and more attached, and whose history is interwoven with a part of the tale. From Helen Stuart, one of the daughters, she receives a bible, on condition that she will not read it without her father's consent. This she obtains; and bent on leading back her misguided friends from the errors of their apostasy to the Jewish faith, she enters upon a discussion of the principles of her own religion,

as compared with theirs. At home, she stores her mind with the arguments and objections of Rabbi Mendez, to whom she constantly repairs for aid to solve her difficulties. It is at the house of Mrs. Stuart that she engages in the discussion. Besides the members of the family, Mr. Howard, the clergyman, is present, and seeks to lead her mind to a proper consideration of the gospel. The hopes with which she began the discussion are soon at an end; but various circumstances operate to make her pursue her inquiries, till convicted by the truth, she yields to its power, and declares herself a christian. We cannot attempt even a slight sketch of the arguments which are used, and for which the writer professes her indebtedness to a work of the Rev. John Scott. Indeed, we do not consider this part of the work as evincing so much talent as some of the other portions. The father, in the mean time, little dreaming of what was passing in her mind, had contracted his daughter to a wealthy Jew of Germany; and was indulging in the fond hope that perhaps by this union of two persons of the lineage of David, Israel might be blessed even with the promised Messiah. The intelligence of this arrangement is of course like a death-blow to Miriam's enjoyment. She dreads to make the avowal of her apostasy, and yet her feelings will scarcely permit her to withhold the disclosure. The struggle in her mind is well depicted:

"She daily advanced in her persuasions of christianity, and consequently became the more reluctant to an alliance opposed not only to her views of selfish happiness, but to all her present convictions; and she felt that it was almost treachery against her father longer to conceal from him her decided conversion to the christian faith. But yet how could she mar his returning happiness, and change his glad perspective again to the blank of sorrow and disappointment? Could she bear to see those smiles which now brightened his countenance like sunshine after a long eclipse, changed to tears which had already but too often dimmed every gleam of hope? Or how could she turn to bitterness against herself, the fond indulgence of such a parent? O, how would he withhold it all, did he but know that she was about to frustrate his blissful expectations! How would his feeling heart be agonized, if she were the only bar to his long-awaited deliverance;—if she, for whose sake he had borne a long exile of sorrow and abandonment, could make a captivity more galling, and renew a bondage which, but for her, he would believe, might be soon removed! Often would poor Miriam thus catechise her feelings; while duty still urged a principle paramount to them all; and she felt it a severe and bitter trial to yield the powerful pleadings of filial affection to the more absolute requirements of a higher love.' pp. 236, 237.

Her resolution is, however, at length taken, but from day to day she delays the communication to her father. Many interesting circumstances are here thrown in, showing the better side of Imiah's character, and the greater difficulty of breaking away from such a father, whose heart is, as it were, bound up in his child. In the mean time she is acquiring more clear views of christian doctrines. And here, we are happy to say, the truths inculcated are strictly evangelical. To our mind, however, they labor under the same defect which is found in the works of Mrs. Hannah More, Mrs. Sherwood, and others of the English writers, in making regeneration a gradual process. The want of revivals of religion, and the more marked cases of sudden conversion, in that country are, we presume, the chief causes to which this fact are to be attributed. We should not, perhaps, be willing to coincide in the explanations of some other points; but in the great facts of the gospel system, the authoress is clear and correct.

Again and again does Miriam determine on declaring to her father the state of her heart, and as often is she prevented. At one time some peculiar expression of his love makes her feel that she cannot so break in upon his

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charmed circle of happiness, and send a withering blight over the sweet confidence with which he reposes himself upon her affection. Again some event occurs which induces her still longer to delay. At length, however, Miriam is taken ill. The fond father hangs over her from day to day, and hopes and fears alternately possess his breast. The crisis of her disorder arrives. She has fallen into a deep slumber. During her illness thus far, the principles of the gospel, which she had so lately learned, are her support; and her firm trust in her new-found Redeemer, is the source of her consolation. In the progress of the tale, she had been permitted to see the varied exemplifications of christian character, in the painful occurrences which her friends had been called to meet. Now she is herself enabled to judge of the same by her own experience. But here we must leave the authoress herself to be heard, and in our view the following extracts are the most interesting, both as exhibitions of her talents as a writer, and for the effect they are calculated to produce:

"Yes, yes, I remember that I fell asleep," said Miriam, thoughtfully; then raising herself, she remained for a moment with her hand over her eyes, as if trying to collect her thoughts, when suddenly clasping her hands she exclaimed, with a countenance of enthusiastic energy, "O, Corah! I have had such a dream as I would sleep on for ages to enjoy again. I have been, as I thought, in the presence of the Lord, my sins forgiven, and my soul washed white in the precious blood of Him whom Israel blindly, basely crucified! And then I felt as if borne on the ethereal air of heaven, amid the golden harps of saints and cherubim, whose hallelujahs filled all space! But it was all a dream; sin is still here, and I have left my Master's work undone: and yet, Corah, I do believe my soul will soon be freed from all its miserable bonds, for death is nigh at hand,—my heart beats even now with effort, and my frame is chilled with the damp dews of life's last struggle!"

Corah, greatly alarmed, gave Miriam the medicine which was to be administered to her on waking; while she tried to believe that under a strong mental excitation the invalid felt worse than she really was, and therefore would not summon Imlah until she was somewhat more composed. Miriam drank the mixture, but still seemed absorbed in thoughts of deeper interest than her own sufferings. "Corah," said she vehemently, "where is my dear father? Go, bid him come to me this moment, this very moment! I must not die with such a stain upon my soul." Corah immediately rang the bell, and in an instant Imlah was at the bedside of Miriam. It was a touching sight to witness the meeting of that tender father with his awakened child, after a sleep which had appeared to him like an absence of ages; and when he saw her countenance irradiated by smiles of recognition,—flushed with the false bloom of hectic beauty, he fondly dared believe that all his hopes were, at that moment realized. And well he might have thought so, for Miriam looked not like a victim of impending death. Supported by pillows, she lay in an almost upright posture, with no other covering over her shoulder than a large Turkish shawl, which her father had laid over her when sleeping.

Greatly oppressed, she had thrown off her cap, and her fine hair now hung carelessly about her neck, partly concealing her face, the expression of which was almost angelic; for animated with the enthusiasm of her lofty mind,—the desire of evincing the happy influences of christian hope, and the devotional feelings of pious submission; gentleness and beauty combined to throw a peculiar lustre over the whole aspect of the young Jewess. She sweetly smiled as her father raised her head from the pillow to his bosom: but Imlah started, and shrank back with an alarm which he could ill conceal, when her hand fell upon his own; for had it been of coldest marble, its touch could not have been more chilling. Miriam saw the disappointment of her father, but attempt-

ing not to check it, only said with much composure, "Never mind the coldness of my hand, dearest father, my heart still loves you warmly, as when first it learned to know the value of your kindness; and yet, warm as it is, it knows not how to thank you for all your love—your tenderness—your care!"

"Miriam! my precious child," replied Imlah, "let no thanks fall on love and kindness mutually bestowed. If I indeed have been the light of your young path, you have been to me as the one bright star which has ever led my thoughts from gloom to joy—and from despair to hope."

"And may I be enabled to do it yet more perfectly, my father," exclaimed Miriam fervently, the color changing on her cheek, "life will then be precious which has been spared for such a mission."

"Jehovah grant it!" said Imlah, not aware of his daughter's meaning. "for mine would be a dark blank without the smiles of my sweet child."

"Not so, my father, if you found one to fill that blank, whose love throws sunshine even on sorrow."

Imlah sighed, but made no reply; and after a moment's silence, looking earnestly at him, as she still lay supported on his bosom, asked with a mild but peculiar emphasis, "Dearest father do you love me?"

"Love you!" exclaimed Imlah, surprised, and pressing her still closer to his heart; "love you, Miriam!—If ever parental affection warmed the heart of man, it has kindled in mine such love for you, as angels might ask their sister saints to give; for it is love which alone lends earth a light for me, and leads my stricken soul to raise a grateful song to heaven, when many a time, but for the boon it gives in you, I could speak bitterly of fate, and curse the life which heaven spares me."

Miriam turned pale, and with great solemnity replied, "And yet such love on earth, my father, is idolatry, and must in mercy be riven asunder, lest its false light should lead you to eternal darkness. But," added she, raising herself and looking at her father with an expression never afterwards forgotten, "do you love me?—not for what I am to you,—but apart from yourself, could your love grant me one solemn request; and solemnly fulfil it? Could it forgive the violence which that request might do to the dearest feelings of your bosom?—and forget all else, save the purpose for which it was asked, and her who asked it?"

Imlah felt alarmed, for although the voice of Miriam was calm, her countenance serene as a cloudless moonlight, he believed that her mind wandered in some delirious phantasy; till suddenly recollecting the fatal alliance he had engaged her to fulfil, he beckoned Corah to leave the room, and then replied, "Miriam, my beloved girl! proof against every test—my love could bear and suffer all, and far more than you could require. Then ask your boon; it shall be freely granted at whatever cost it claims; for, be assured any thing that can give peace to you, brings happiness to me. But compose yourself now, my child, and we will talk of earthly cares, when health calls you back to act in earthly schemes."

"I am composed, my father," replied Miriam, "as one who, standing on the verge of eternity, looks only at eternal things. And now I thank you tenderly for the boon you grant,—a boon for which alone I have craved life and time." So saying, she drew from underneath her pillow a little testament, and laying it in Imlah's hands, then pressing them together with both her own, exclaimed, "Take that precious book, by beloved father, and let it be your guide, your counsellor, your comfort! May the Lord, in his infinite mercy, make the stumbling-block of Israel, your rock and your salvation; and while you read, may his Holy Spirit teach you to believe—to revere—to receive. And now, dear, precious parent, remembering the last solemn promise so sacredly pledged to your dying child, for your own sake—for hers,

I beseech you, speak no more against Jesus of Nazareth—the Redeemer of Israel—the Messiah—the One and only Saviour of all mankind!”

Exhausted by the feeling and energy with which she uttered the solemn charge, Miriam fell back, and the cold dews of death hung on her pale face, as nature struggled with its last resistless conqueror. Imlah, who knelt by her side, his hand still clasping her sacred legacy, was motionless as herself, and felt as if he had lost all power of utterance and sense; while with a look of unspeakable anguish, he uttered groans of agony, such as perhaps alone could have aroused the departing spirit of Miriam back to earthly thoughts. She opened her eyes once more, and laid her icy arm for a moment, around her father's neck, in token that her last love was his: then quietly crossing her hands upon her bosom, and looking up to heaven with a countenance brightened with a glow of holy fervor, she exclaimed, “Dearest father! look up—look up from me to Christ! and now, O blessed Jesus, do Thou come quickly.” Again her head fell back, and with one long but gentle sigh, her happy spirit winged its flight to God.

Imlah remained some time appalled and motionless, gazing in fixed despair on the silent lips of his child, as if waiting again to hear their eloquence. But the dreadful stillness which now pervaded all around, where not one sound, one sigh was heard to break that awful solitude, recalled him to a faint sense of what had been; and yet it was the disordered sense which fancy sometimes lends to picture dreams like real things; or to embody its own faint shadows into the frightful phantoms of insanity. Still did he look on Miriam, and still grasp the little volume which he knew was associated with her last words? The avowal of an apostate! And yet was that heavenly smile, which gave even death a semblance of peace—one of apostasy? Could a guilty heretic meet the awful judgment of an offended God, as Miriam had done? Miriam an apostate!—a heretic! O no! rather let Christianity be true, and Israel fall at last beneath the scourge of Christian victory,—than Miriam, the last daughter of David's line, be so accursed! pp. 282—288.

After the burial of Miriam, conducted according to her request by Mr. Howard, and in the glen which had been her favorite scene, Imlah retires within himself, and devotes his time and attention to the study of the gospel.

‘The grotto, once the favorite retreat of his departed Miriam, was the spot where, heedless of cold, or loneliness, his days were generally dreamt away. The little testament she had given him with her dying breath, was now become the last sad memorial of her wishes. He read it—at first indeed with cold incredulity; but remembering “his last solemn promise, so sacredly pledged” to his child, he *did* read it; and without that angry disdain as once he felt, for Miriam had loved that book, and he dared not despise it. It was replete too with notes which she had inserted, evidently with a view to impress her father's mind with the feelings excited in her own heart by the perusal of that blessed revelation, and while he fondly gazed upon her writing—all that was now left him of herself—it seemed as if she addressed him from the grave, and an unutterable awe fixed his mind. This led further; and while in fervent prayer he entreated God to comfort and to guide him, He, who ever stands over the broken hearted, shed forth its beams of mercy to enlighten the mind of that dark unbeliever, and Imlah at length meekly confessed that Miriam's God is the Lord!” p. 292.

The consequence is, that after an interview with Mr. Howard, he is baptized, receives the sacrament, and prepares to quit England as a Christian Missionary, to preach and to teach that very gospel which he had once denied and reviled.

‘The evening previously to quitting Fernhill, Imlah walked to Glencairn to bid farewell to Mrs. Stuart and her family, whom he now affectionately called his friends. Mr. Howard was there, and sincerely united in the general regret evinced on the prospect of such a separation. It was a solemn parting, for each one felt that meeting was probably their last on earth. Remembrances too of Miriam weighed heavily on their hearts, but she was happy, and none dared wish her from her saintly home. Imlah turned to watch the last of Mr. Howard, then slowly ascended the path leading to the churchyard.

It was a calm night, and not a cloud was seen in heaven to dim the moonbeams which fell in softest radiance on the sloping earth, where mouldered the remains of so many departed beings. Partially shaded by the overhanging branches of a lofty sycamore, the lowly grave of Miriam lay amidst the records of mortality, marked by no other monument than a cross of whitest marble, which, placed at her head, bore the inscription of her name and age; with this simple motto: “May Jesus' cross be Miriam's crown,”—a device which she had herself appropriated as an acknowledgment of her entire accedence to the Christian faith.

Here Imlah knelt and sobbed aloud beside the narrow grave; and although with humble submission he felt and owned the mercy of his heavenly Father, yet nature for a moment mastered his better feelings, and he called in loud and bitter accents, as if his cry would surely wake her from her “last long sleep.” But the faint murmurs of the rippling stream which glided along the bank beneath, alone answered his lament. All else remained serene and calm; and seemed, in the peacefulness of that refulgent moonlight, to mock the passing sorrows of mankind. Imlah poured out his very soul in the agony of that moment, and longer had he perhaps complained, had not the dying words of his sainted Miriam rushed forcibly through his mind, and checked the bitterness of grief; like a sudden spell re-awakening the pious purpose of his chastened soul, which that agony had well-nigh destroyed. “Yes, my sweet child,” he exclaimed, I will look up, and thank God that thou art there!—and may the blessed Jesus indeed comfort and support me even as he has redeemed thee.” Imlah now calmly raised his hands to heaven, and in a solemn ejaculation devoted himself entirely to the Lord, fervently imploring divine strength to aid his own weak surrender, that he might continue steadfast in the faith and cause of Israel's God! He then arose and as a warrior takes his last leave of home before approaching battle, did Imlah once more look back on the grave where all he loved was left, and immediately hastened from the glen. Nor did aught else arrest him until he reached Fernhill, where he retired to his own room, and feeling that he had now done with earth, he calmly awaited for the morrow, when at sunrise, with Corah and a few faithful adherents, he left his splendid home forever, as much regretted, as he had once been feared.” pp. 296—298.

Quarterly Christian Spectator.

WILLIAM PENN.

There are few persons who have not formed some notion of William Penn. He is generally imagined as a plain honest old gentleman, dressed in a peculiar costume, seated under some wide spreading tree of the Pennsylvanian wilderness, making treaties with the natives. Most persons have heard or read that he was peculiarly inclined to peace, that he lived in great harmony with the savage tribes by which his government was surrounded, treating them with a paternal tenderness, and in turn treated by them as a father. Most persons, perhaps, are also acquainted with the fact, that for seventy years, the repose of his infant colony of Pennsylvania, though defended by no arms but those of justice and

peace, and situated in the very bosom of savage nations, was not disturbed by any hostile incursions. His character as a legislator is, however, but very partially understood, the independence and wisdom of his opinions but little known, the force of his principles and the sacrifices which he made to sustain them but very imperfectly appreciated.

His life was one of contrarieties. Born to wealth and rank, and in a gay and licentious age, he was in extreme youth distinguished by the gravity and sobriety of his deportment. It is said, that at the age of eleven, while alone in his chamber, "he was suddenly surprised with an inward comfort, and an appearance of external glory which gave rise to religious emotions, producing within him the strongest conviction of the being of a God, and of the capacity of the human soul for holding communion with him. The stamp of divinity he believed was then put upon him." Be this as it may, it is certain that at a very early age his religious sobriety alarmed his father, courtier and knight as he was, and he endeavored to give a different turn to the character of his son. First he tried the effect of blows, and that failing, expelled him from his house. Then relenting, he recalled him, and sent him to Paris, with the hope that the scenes of that gay metropolis would revive in him the charms of worldly splendor; but the effect was only temporary and apparent. Again he sent him to the polished court of the hard lieutenant of Ireland, but without success. Penn felt himself called with a nobler vocation than that of power and rank; a sacred fire was enkindled within him, which no human agency could extinguish or repress.

The heir of a warrior, he became the son of peace—a plain persecuted preacher of religion, he became the proprietor and founder of a province—born to enjoy the favor of the great, he relinquished it for the society of the obscure and persecuted; in an age when the light of liberty was in danger of being extinguished, he perceived its beauty, he felt its genial influence upon his soul. The friend of Sidney and of Locke, he was imbued with the same spirit: but especially as the advocate of religious liberty did he rise superior to the age in which he lived. To the cause of religious liberty he mainly devoted his life. For this he spoke, for this he wrote, and for this he suffered; open, free from guile, his principles of religious liberty caused him again and again to be calumniated and assailed as a Jesuit; upright, virtuous, unoffending, five times was his person imprisoned with the purpose of restraining the freedom of his mind.

Penn desired, as he said, so to obtain and to keep the New Land, that he might not be unworthy of God's love. He wished to serve His truth and people, that an example might be set to the nations; in America, he said, there was room for such a holy example. He had in view the civilization of the Indians, and their conversion by just and lenient measures to Christ's kingdom. Where but in Pennsylvania, and on one other place, shall we find an example of an empire founded in religion? Where, but in the domain of William Penn, shall we behold a government erected under the sole protection of the banner of Peace?

Penn, having obtained a royal charter for his territory, drew a sketch of a constitution for its government, consisting of twenty four articles, of which the first and fundamental article guaranteed the full and perfect enjoyment of religious liberty. Next he drew up "Certain Conditions or Concessions," to be agreed to between himself and those who might become settlers in his province. In behalf of the Indians it was stipulated that as it had been usual with the planters to overreach them in various ways, whatever was sold to them in exchange for furs, should be sold in the public market place, and there suffer the test whether good or bad; if good, to pass; if not good, not to be sold for good, that the native Indians might neither be abused nor provoked.

He also stipulated that no man should by any ways or means, by word or deed, affront or wrong any Indian, but he should incur the same penalty of the law as if he had committed it against his fellow planter; and if any Indian should abuse any planter, that the planter should not be his own judge in the case, but should make complaint to the governor or some magistrate, who should to the utmost of his power, exert his influence with the chief of the nation to which such Indian might belong, that a proper satisfaction might be made to the injured planter. All differences between planters and Indians were to be decided by a jury of six planters and six Indians, that so they might live friendly together, preventing as much as in them lay, all occasions of heart burnings and mischief. These stipulations, so far as we know, were original with Penn; and stand without a parallel upon the page of history. To his just and sagacious mind, weakness and complexion were no test of truth, no measure of right.

Let us for a moment imagine to ourselves the consequences, had a like course been pursued by every European who has set foot upon these shores, and by his descendants here. Christians coming in the spirit and the practice of their religion, savage ferocity would have been disarmed before them, and the golden chain of peace have been unbroken, unstained, and unobscured. Do you ask for the proof? Behold the early history of Pennsylvania.

EXTRACT FROM THE JOURNAL OF MR. ALLEN,

Missionary among the Mahrattas.

Being at Dhoolce, and having learned on inquiry that the village of Dapoor was near, after breakfast I selected some tracts and parts of the Scriptures, and proceeded to it. In Dapoor Mr. Hall, of our mission, finished his course nearly ten years ago, while on his way from Nasik to Joonnur. On arriving in the village, I inquired of two or three men whom I met, if a gentleman did not die in the village some years ago. They replied in the affirmative. I asked them if they could inform me where he was buried. They said yes, and one of them offered to accompany me to the place. Mr. H. was buried in the Mohammedan burying ground. Many graves are around it, though but few persons of that class now live in the village. The grave is distinguished by a monument, (if such it can be called,) of stone, about six feet long, two feet wide, and one foot high. In this is imbedded a slab of marble about eighteen inches square, on which is the following inscription, viz.

"Rev. Gordon Hall, Missionary.
Died March 20, 1826. Aged 51."

Followed by an epitaph in the Mahratta language, which being translated, reads thus:—"Gordon Hall, a servant and minister of Jesus Christ, was buried here. He died when travelling this way to preach the worship of the only true God and salvation through his incarnation. Concerning this salvation do you inquire. For you also it is necessary." This monument was erected by Mr. Graves, when traveling this way, about three years after Mr. H's. death. Several persons who saw me pass through the village, as soon as they knew where I had gone, came to the burying ground, and stood around the grave. The occasion was too favorable to be allowed to pass unimproved. I spoke to them of the character and employment of him whose grave was before us, and then explained the nature of the salvation mentioned in the inscription, and urged its importance on their attention. On my inquiring where Mr. H. died, they pointed to the temple of Hunnoomun in that part of the village nearest to us. When we reached the temple, I again addressed those who accompanied me and several others whom we found there, on some of the principal truths of Christianity. A view of the spot where Mr. H. was buried, and the place where he died recalled to

mind the remark of an English gentleman who was intimately acquainted with him. "Could Mr. H. have chosen the place and circumstances of his death, I think they would have been much as they were." He died in a heathen temple where his ascriptions of praise and glory to the Redeemer were mingled with exhortations and entreaties to those around him to turn from their idols to the living God. His grave is surrounded by the graves of those who were followers of the false prophet, and calls on all that go there to trust in Jesus Christ alone for salvation.

It was my intention to pass the day in the village, but I found the inhabitants, who were principally assembled together, to see the tricks and feats of some jugglers and players, too much engaged in amusements and pleasure to listen to serious things. So, after conversing with a few persons, and furnishing those who could read with tracts and portions of the Scriptures, I returned to Dhoolee.

22. Rahooree. Late in the afternoon as I was passing by a temple where many people were assembled, two or three persons inquired for books, of a kind which I never carry with me. I told them that the books I distributed were not made to assist people in acquiring property, or in calculating eclipses, but to show them how to worship God in an acceptable manner, and to obtain salvation through Jesus Christ. One man remarked, "Jesus Christ, I suppose, was some good man and religious teacher, who lived in your country; we have had many such in this country, as Nanoba, Tookoka," &c. I replied, We do not regard Jesus Christ merely as a good man, but as an incarnation of the true God. "Then," said one of them, "he is like Ram, Krishna, and the other incarnations which formerly took place in this country." This remark, which is a very common one among Hindoos, led me to speak at considerable length on the character and works of Jesus Christ, compared with the supposed incarnations to which he referred. In doing this, I was frequently interrupted with inquiries and remarks. The conversation was carried on by different persons on their part, and was continued until it began to grow dark. At such times I find it best to allow the natives time to make their remarks, inquiries and objections, and then reply to them. These, though often unreasonable and foolish, yet do not so appear to them. If they have not opportunity to speak when they wish to do it, they regard the conversation or discussion as not fairly managed, and becoming impatient and go away murmuring; or if they remain become noisy and uncivil. Soon after I returned to my lodging place, the mamulutdar called. Those who accompanied him and those who soon followed made a large company. After a few common place inquiries and remarks, he introduced the subject of Christianity, and soon showed his enmity to it. He urged among other objections, that it was unreasonable to believe that a system of religion, designed for the whole world, should be revealed to the people of only one nation, and should remain for so many generations unknown to the greater part of mankind. I replied that the command of Jesus Christ to extend the knowledge of the gospel to all the world was plain and positive, but Christians had not obeyed this command as they ought to have done. You must also remember that formerly, when under your own rulers, if missionaries had come here to teach the principles of their religion, they would not have been permitted to do it. And even now when the gospel is preached you will not receive it. I then spoke to them of the suitableness of Christianity to the state of mankind, as it revealed a way to obtain the pardon of sin, &c. To this he remarked, there is no such thing as sin in the world. God is the author of all our thoughts, feelings and actions. It is a wrong notion that we do any thing, for we have no more power to act differently from what we do, than we had to make our bodies different

in form from what they are. I replied that it is easy for men now to make such assertions, but the commands of God show his will concerning mankind, while the miseries they suffer, and the punishment he has threatened, show that he regards the actions of those who disobey his laws. It is easy for men now to excuse their conduct on such grounds, but when God shall call them to account for their actions, and inflict on them the punishment they deserve, they will then be convinced of their guilt. The mamulutdar again expressed the same opinions and with increased positiveness and zeal. I then said, you are a magistrate, and are often engaged in investigating the conduct of persons in respect to supposed crimes with which they are charged. Suppose those whom you sentence to be punished should say, "It is true that we performed the actions with which we are charged, but these do not make us guilty, for we had no power to do otherwise than we did. We ought not to suffer for what we have done, and it will be unreasonable and cruel in you to punish us." Now what would you say to such persons? What would you do with them? This was bringing the opinions he had advanced to a practical test, and all who were present directed their attention to him to see what reply he would make. He saw the dilemma in which he was placed, and changed the subject of conversation. As the company were about going away, I offered to furnish any who wished to examine the subject of Christianity, with books to assist their inquiries. Several persons took some, while others declined receiving any.

CHRISTIAN BOOKS SOLD BY CHINESE.

A letter from the Rev. F. R. Hanson, Episcopal Missionary to China, says,

"One fact which Rev. Mr. Medhuist has noticed in a manuscript journal of his late voyage for the distribution of Tracts and books on the Chinese coast, is very encouraging. It mentions that in one of the towns which he visited, he observed some of his own books which he had distributed a short time before, exposed for sale on the counter of a Chinese bookseller. This fact seems to indicate that the Chinese are not only willing to receive our books, but to pay for them; and if this should be true, we may expect, especially if the trade should prove lucrative, that the Chinese themselves, from no higher motive than the love of gain, will become co-workers with us in making and disseminating these messengers of truth. This fact will appear the more encouraging when we recollect with what facility books are printed in China, and the extent to which education prevails. I used to think, before I visited China, that the accounts which had been published respecting education there were magnified; but my observations in Canton convinced me to the contrary. I frequently saw while I was there the common servants about the foreign factories with books, which they availed themselves of every leisure moment to read, and it was not an uncommon thing to see a wretched beggar sitting by the way-side with a book in his hand."

RAIL ROADS AND THE SABBATH.

The Cleveland Gazette, of February 1st, says:— "Many of our wealthy citizens, who refused to take stock in the Pittsburg Rail Road on account of the probable violation of the Sabbath attending its use, have signified a wish to subscribe largely upon condition that Sunday shall not be a business day."

The same paper, of Feb. 3d, says:

"We are authorised to say, that the stockholders in the Cleveland, &c. Rail Road Company would cheerfully yield the stock to any person or persons who are desirous to take stock therein on the conditions referred to in our paper of day before yesterday."

That is if we understand it, that Sunday shall not be

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a business day. We should rejoice to see the experiment tried, and have one great thoroughfare, opened, where the law of God would be respected.

The subject of permitting the mail to be transported on the Rail Road from Albany to Utica, is now before the Legislature of New York, and an effort is making to prevent it from being carried on the Sabbath. A writer in an Albany paper shews, that when the Rail Road is completed from Albany to Buffalo, the mail that now leaves each place on Sunday would then, if delayed till Monday morning, arrive at the other place several hours sooner than it now does. So that the public would then be accommodated so far as the Sunday mail is concerned better than now; and on other days receive the mail in less than half the present time.—*Cleveland Messenger.*

SLAVERY IN THE DISTRICT OF COLUMBIA.

An incidental discussion took place in the U. S. Senate a few days since, between Mr. Cuthbert of Georgia, and Mr. Webster of Massachusetts, in the course of which the latter said:

He had no hesitation in giving his deliberate opinion that Congress did, under the constitution, possess the power of legislating on the subject of slavery in the District of Columbia.

With respect to the other subject in the resolution [the domestic slave trade,] there was no doubt in his mind, but that Congress also possessed this power. The constitution conferred on Congress the power to regulate trade between the States, and so long as slaves remained as property, they were the subjects of commerce, and so came within the views of the constitution. Mr. Webster said he would refrain from expressing any opinion as to the expediency of the exercise of the above powers; he only wished to be understood as claiming that Congress possessed them. Mr. W. referred to the act of Congress on the subject of slaves escaping from one State to another, to show that Congress had already exercised the power which the Senator from Georgia took him to task for asserting that it possessed.

DANCING.

There is no amusement more vain and foolish than the practice of dancing. To initiate the young in this foolish practice, schools must be established and masters employed at considerable expense. To what does it amount? There is no good effected and much evil produced. An experienced dancer must be invited to balls and to parties of pleasure, where the wine and the vulgar song go round, to the joy of the libertine and the grief of every friend of morality. This silly practice is even attempted to be justified by Scripture. Solomon tells us 'there is a time to dance.' He also tells us there is a time to weep, and a time to mourn. From the passage above cited, even Christian parents justify themselves in sending their children to the dancing school, and permitting them to visit balls and assemblies. But, we would inquire, *when* is the time to dance, spoke of by the wise man? If it be our duty to spend a portion of our time in this amusement, there must be some specified time devoted to the object. In the Bible there are various occasions mentioned, when people engaged in dancing. In Exodus we are told that 'Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out with her, with timbrils and with dances. These dances were occasioned by the overthrow of the Egyptians in the Red Sea. So in Judges we are told that the daughter of Jephthah 'came out with timbrils and dances,' on account of the victory over the enemies of Israel. Saul and David's victory of the Philistines was celebrated by 'singing and dancing.'—On recovering from sickness, the Psalmist exclaimed, 'Let them praise his name in the dance.' It appears from Exodus xxii, 19, that dancing was also a part of idol

worship. When the prodigal was returned, the grateful father expressed his joy in 'music and dancing.' It was deemed a great sin in ancient times, to pervert dancing from a sacred purpose. And in the Bible we read nothing of the two sexes dancing together and spending whole nights in rioting and sin. This was left for modern times.

We put the question to every parent, can you conscientiously permit your daughter to visit balls, or parties of pleasure, where the midnight hours are consumed in revelry, rioting and dancing? Will it not be putting her in the way of temptation and final ruin? Her health may be destroyed. 'Can a man put fire in his bosom and not be burned?' Neither can a virtuous woman go into impure society and come out uncontaminated. We beg you to be influenced by a regard to your daughter's moral character, and the worth of her soul—and under no consideration give your consent for her to spend her nights in this employment, which, in our view, is but a step this side of debauchery and infamy.

From the Mother's Magazine.

THE BIT OF NEW BOARD.

Mrs. W.,—I feel a delicacy in giving publicity to the following fact, lest it may seem to indicate a want of respect for an affectionate parent. Still, I am willing to sacrifice my own feelings, if you think, by it, any one parent, in this day of Sabbath desecration, may be led to reflect upon the importance and extent of a parent's example.

My father, though not a professor of religion, was strictly a moral man. His circumstances were moderate, and it required the most diligent attention, six days in the week, to support his family. At the close of each week we were scrupulously taught that all labor and amusement must be laid aside. Uniformly our Sabbaths were kept with a strictness, I think, not often observed in irreligious families. But one deviation I can never forget. It was an autumnal Sabbath, when several of the members of the family, besides my father, did not attend church. When I returned home, I observed a part of the kitchen hearth, which had for some time been worn away, was replaced by a new board. My little sister, three years old, pointing to the spot, said, "Father has done that *to-day*." No further notice was taken of the fact, but the remainder of the day was to me one of sadness. The fact was undeniable, that much as I revered this dear parent, the Sabbath was not to him a delight. I did not myself then love God, and did not mourn that it was a sin against his righteous authority. But I felt that it was descending from that noble elevation and consistency of character, which we wish to see in those we love.

Years have passed away, and my mother, and four of her seven children, are numbered with the dear people of God; but alas, my father is not. Gray hairs are beginning to cluster upon his temples, admonishing him that old age is approaching; and though he is still a moral, honest, and upright man, and I sometimes hope a Christian, he is not a professor of religion. The one deviation from the path of rectitude, the one violation of the Sabbath, I cannot forget. The bit of new board by the kitchen hearth, in the far distant home of my childhood, is still fresh in my memory; and every recollection of it, brings the mental anguish I felt on first seeing it there.

E. N.

MY SOUL.

I love the holy will of God with all my heart, and hate all disconformity to it. Nothing is more grievous to me, than to displease God; and nothing is more pleasant to me than to please him.

I labor to be lifted up from self, to die to self-advancement, to self-glorification, and to all selfish joys, and to

live wholly in and to God, and to have self swallowed up in the love of him.

I labor in the work of self-resignation, that my will may be confined to, and included in the will of God.

I strive after patience in its perfect work, and do find a willingness to yield to God's will in my chastisements. I still justify God, and do not entertain a hard thought of his dealing with me; but conclude that it is altogether holy, just and good.

I feel my sin a greater burden to me than my affliction. I had rather have health of soul in a body full of pain, than health and ease of body with a distempered soul. And the sense of my great sinfulness disposeth me to patience, under my afflicting infirmities of body.

I narrowly watch my heart, that it may not lodge or admit a vain thought. When I am surprised with vanity, I suppress it as soon as I observe it.

I am very fearful of offending in a word. When on a sudden, and by incogitancy, I have spoken a word, which upon second thought is doubtful to me, though I had not such thought in the speaking of it, I have been much perplexed about it, and engaged myself to greater watchfulness.

Surely, Christ hath my heart. Whenever I swerve from Christ, in thought, word, or deed, it is by inadvertency and surprisal against my fixed principle; and I have great regret at it, and loathe myself for it.

If I were out of all fear of damnation, I had rather be holy than unholy; and I take pains, and use God's means to be holy in opposition to the flesh, and I make it my chief care. And I do this because I make the enjoying of God my chief good; and rather than lose the hope thereof, I would willingly undergo the sufferings of this life, which lead to the blessed fruition, not excepting the fiery trial itself.

I hope, when the end cometh, my God will say to me, Dear child, thy warfare is accomplished, thine iniquity is pardoned, enter thou into my rest. Therefore, I will both hope, and quietly wait for the salvation of God. I will hope to the end. Strengthen me, O my God, that I faint not.

I have no design, I pursue nothing, contrary to God's interest; but all my designs and pursuits are for God and holiness. I think I am sure of this, if I be sure of any thing. My great aim, and care, and labor, is to cleanse myself from all filthiness of flesh, and spirit, and to perfect holiness in the fear of God.

To whom I yield myself a servant to obey, his servant I am: but I do not yield myself a servant to sin, to obey it; but I do yield myself a servant to God, to obey him. The design and business of my life is to do his will.—Corbet.

From the Journal and Luminary.

COLLEGE REMINISCENCE.—ANECDOTE OF A MISSIONARY.

Some years since, when in College, I happened to occupy a room adjoining that of a class-mate, who was devotedly pious. Here, unintentionally, I became the frequent witness of his devotions. It was, after the regular recitations of the class, when the students generally were out for exercise or amusement, that he set apart an hour for prayer. Secluded in his private room, supposing none but God was near, he poured out his soul earnestly and freely. But what his prayer! He prayed that he might have no wish of his own—that his fondest desires might none of them be gratified except for the glory of God. He would enjoy no pleasure which did not tend to fit him for doing good,—he would be freed from no pain designed to prepare him for the work of the Lord. He would be entirely God's—partake of His will—live in His presence—enjoy His society—and labor to advance His kingdom. Passions and appetites, learning and influence, must be brought into willing conformity with the spirit of the gospel.

This young man was wealthy. Reader, would you

know further? His thousands are consecrated to the spread of the gospel among the heathen—and more, he has devoted himself—far away from his native land, isolated from the enjoyments of civilized society—to wear out his life almost alone among the most unlovely of the human race. He went not to the millions of China and Japan, for whom the sympathies and prayers of Christians have been so abundant,—he went not to the worshippers of the Grand Lama, or the devotees of Jugernaut, whose claims were known and felt, to some degree, throughout Christendom,—he did not seek to tread Mount Olivet, and excite the flowings of penitence at Joseph's tomb;—but there, in South East Africa, among the most degraded of the earth, methinks I see him—telling the wondering savages of a Saviour—laboring to form a written language for them, that they may read the word of God for themselves. May his pious labors be blessed, as doubtless they will be, and many a church arise from that land of darkness, which shall shed forth a clearer light upon the nations, and praise God for the birth of *George Champion*.

O. C.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 25, 1837.

For the Intelligencer

LETTER TO THE REV. LEONARD BACON.

DEAR SIR,—It must be acknowledged that the question of slavery is one of solemn moment. The interests involved in it are vast and awful, whether we take into view the condition and prospects of millions of our colored countrymen, reduced to merchandize in law and in the practice of their oppressors, and from whom the lights of science and salvation are with few exceptions taken away—or whether we look at the demoralizing and soul-destroying influence of the sin of slavery upon the slave holders and upon the country, so far as it participates in, or connives at, the accursed thing—or the retributions in store for us as a people, at the hand of the God of the oppressed.

In view of these solemn interests, it is quite probable that a slave on his part and a penitent slaveholder, would wonder on reading our correspondence that we were not more affected and in earnest, urging with all our souls the deliverance of the captives, and the salvation of the country from the sin and the curse of slavery. I would gladly pass from the consideration of much that is embraced in portions of our correspondence, had you not in your last letter specially called me to specify the misrepresentations with which I had charged you in a former letter.

On a former occasion I alluded to your misrepresentations, and quoted your summing up of the long catalogue of offences in these words: "In short, I mean that whole policy which seems to proceed on the idea that to abhor and execrate slaveholders, is the chief end of man, and which seems to regard every interest in the church and in the commonwealth, as of no more weight than a feather, in comparison with the great object of getting subscribers to the Anti-Slavery Constitution."—In view of this strange sentence, evidently not intended in play, but to give force to the preceding serious charges against us, you turn off by expressing surprise that I regarded these remarks as designed to convey sober sentiments. "The pleasantry of this language (you say,) seems to be entirely lost upon you." This mode of disposing of the sentence is so peculiar, that I feel

little desire to specify wherein you have, as I conceive, misrepresented us, lest when it is done, I should find much of it resolved into "pleasantry." Is not this kind of pleasantry "unfortunate" so far as the ends of sober fact are concerned?

You wish me to define in what particulars your statements are erroneous, in regard to the "system of disorganizing principles and reckless agitation," with which you say I am connected. You express the desire in another paragraph, that I would take occasion to answer your questions so as to give a full and authentic exhibition of the doctrines and proceedings of the "Anti-Slavery men" in the particulars referred to.

In order to get at the full force of your expose of what you call our "reckless system of agitation," I shall quote your unbroken sentences rather than take your particular questions. You say "I mean such proceedings as attempt to put down prejudice by *defiance and irritation*; and the attempt to *excite* the colored people, by continually telling them of their injuries and their rights; and the attempt to *coerce* every benevolent association, and every literary or theological institution into some sort of auxiliary relation to the Anti-Slavery Society; and the attempt to *stir up* pupils to contend with their instructors and to *denounce* them; and the attempt to make the people of New England believe that their ministers are in favor of slavery; and the attempt to *thrust* in some itinerant lecturer into every parish, and into every pulpit in violation of ecclesiastical order, and in contempt of the feelings of the pastor and people, wherever a *factious* minority can be found to demand his admission, and to enforce the demand with threats of displeasure and secession."

If these be sober allegations, by looking at some of the points which I have italicised, we shall get at the impression apparently intended to be made—there can be no question that a stranger to abolitionists, on reading such a description would infer that they were a bad class of citizens. He would not suppose they were almost uniformly professing christians, and not more backward than others in advancing the Redeemer's kingdom, in expending money in building up churches, literary institutions for young persons, both white and colored—in distributing tracts and in individual conversations with the impenitent, to bring them to Christ, & in various other labors of love. He would suppose them possessed of a large share of unholy passion, and governed by the most unworthy motives. Take for instance the charge that they attempt to "*excite* the colored people." Excite them to what? to a just sense of their responsibilities and duties arising from a knowledge of their wrongs, and their rights? not at all—but evidently to awaken in them the most hostile or improper passions, and this is represented as the attempt of the "Anti-Slavery men."

Let the colored people say whether this is the kind of influence used by abolitionists. Let them say if it is not directly the reverse of this. In our attempts to remove the wicked prejudice against our colored brother on account of his complexion, (the work of our common God and Father,) it would appear that our pleasure consists in producing irritation and in bidding defiance to others, rather than in removing prejudice by a decided

christian example in the treatment of our colored brethren, and by the presentation of truth to our white brethren, who are the victims of sinful and hateful prejudice, and which is only second to slavery itself, and most destructive to the happiness of all parties. Who would suppose for instance, that the "attempt to *coerce*" the American Bible Society "into some sort of auxiliary relative to the Anti-Slavery Society," was simply an offer to aid largely in distributing the Bible among the free colored people & the slaves of this country, if the Society would expend \$20,000 for that purpose? It was a Christian and noble proposition, and it will ultimately no doubt be met by the Bible Society. Because we are so happy as to secure the consciences and concurrence of a large proportion of the youth in many of our seminaries, and the students in theology who sometimes venture to think and act on moral questions, contrary to the views of some of their instructors, are we to blame for encouraging discussion in such institutions, and leading the individuals who are soon to give a tone to the opinions of Society, to examine the truth and prepare to plead the cause of the oppressed? Who ever supposed that literary institutions, and the schools of the prophets were designed to fetter the mind, and to prevent discussion on the subject of slavery, as at Lane Seminary? and who that knows what the freedom of speech and the ends of instruction, and of government appropriately are in christian institutions could attach blame to those who choose not to pursue their studies where their liberty as christians enquiring after truth, and endeavoring conscientiously to promote it, was denied. It may be that the natural results of impolitic and unjust restrictions in certain literary institutions will be a sufficient corrective to interference with the evident right of discussion on any question of morals. Our object is, however to promote truth and freedom, not to *stir up* pupils to contend with and *denounce* their instructors. I know of no attempt to make the people of New England believe that their ministers are in favor of Slavery, as a system to be perpetuated through all time, but we have had painful evidence of the influence of many ministers whose countenance has obviously been given to the continuance of Slavery, by opposing thorough principles and measures for its abolition, or by entirely neglecting the poor slave. But we bless the God of the oppressed, that we already have a large number of our ministering brethren fully committed for immediate emancipation, and confidently believe that we shall soon have the prayers, the efforts and hearty co-operation of the great majority of them in the free States. It is quite in character with your resolutions proposed to the General Association of Connecticut last year, that you should be more anxious to *keep out* itinerant lecturers, than abolitionists are to "*thrust*" them in. It is a singular supposition, however, that lecturers on any Religious or moral question must wait for a majority of the people to become right, before they begin to make known their views. Is it in contempt of the feelings of any body that a minority sustains an agent, and secures a place to preach or lecture? It has occurred to me that in establishing orthodox churches at the east, where the majority were Unitarians, or Universalists, we have always sustained the men who went into a town to

preach "Jesus Christ and him crucified," have admired the people, who united for the support of the Gospel in despite of the wishes of the unbelieving churches and ministers. I am not aware of any breach of gospel order in all this. It is time for christians of our denomination to have explicit definitions of "ecclesiastical order," lest they be found guilty unawares of violation of ecclesiastical order, as charged upon us by you. Now what order "ecclesiastical" has been taken on this subject? Have the churches and pastors harmonized in council to regulate this matter, or do you by ecclesiastical order mean the voice and rule of the pastors merely? Suppose an association of ministers resolve, that they will use their influence to control the churches on this subject and keep out our agents, who is to complain if the people wish to hear, and what right has a body of ministers to dictate without correction to the people? It is thus that ministers sometimes travel out of their sphere, and then if every other minister, or agent does not do just as they wish he is acting "in violation of ecclesiastical order." It is quite ludicrous to see men assuming authority, and then describing those who do not acknowledge it to be of God to be "factions." I have heard of an association of ministers in Connecticut, which resolved, that they would not preach or publicly discuss any subject of public interest, until a majority were in favor of it, thus the minority must shut their mouths, to be on the principles of "ecclesiastical order." How a minister of the gospel can conscientiously make a covenant not to utter what he is convinced is important truth, and necessary for the people; until others get ready to declare it, I do not perceive. The word of God is not bound after this sort where christian ministers appreciate the liberty to which Christ has called them.

Whoever will read the history of Connecticut, will be most fully instructed on the subject of "ecclesiastical order." Dr. Trumbull's account of the great revivals from 1737 to 1741, and the doings of Conventions and the General Association to keep out Evangelists and other zealous and able servants of Christ, from parishes to which they were not attached, and all the attempts to prejudice the people against them, shows how greatly God is to be praised, that there were such men as Whitfield, Tenant, Bellamy, and others, who would go "every where preaching the word" in accordance with the last injunction of our ascending Lord, "go ye into all the world and preach the Gospel to every creature." What would Connecticut have been had it not been for such men? What multitudes of souls now in glory, would have perished, if these holy men had been possessed of the love of "Ecclesiastical order," equally with the General Association as a body when in June, 1745—that body passed the following resolution, "*That whereas there has of late years been many disorders in practice, prevailing in the Churches; and whereas Mr. George Whitfield, has been the promoter, or at least the faulty occasion of many of these errors and disorders; this association think it needful for them to declare, that if the said Mr. Whitfield should make progress through this government, it would by no means be advisable for any one of our ministers to admit him into their pulpits, or of any of our people to attend his administrations.*"

This specimen of ecclesiastical order originated in New Haven County, at an association of Ministers held in Guilford a short time before. Permit me to observe that the Resolutions adopted by the last General Association which originated with yourself, and were advocated by the Rev. Dr. Beecher, (who was at that time itinerating in New England, from our Association to another one) whether "in violation of ecclesiastical order" or not, I am not informed, are about as far removed from christian simplicity and liberty, as the Resolution of the General Association aimed at Whitfield, and other devoted men. That resolution it was stated was adopted to "promote peace," but it had a contrary effect. Those of the last year were professedly with the same design, and will also probably fail of success. In the former case many of the ministers of the minority never became reconciled to the majority, in the present case, it is well known that not a few of the most judicious and devoted ministers in different parts of the State, would not even read the resolution to their people as requested by the Association.

Those resolutions should be reconsidered with weeping. It was as unnecessary as unkind, to strike at Evangelists, to bring thereby into disrepute the labors of men signally blessed of God. The accusations made against the itinerating Son of God, "who went about doing good," "He stirreth up the people," &c. shews that he was "devoted especially to the business of excitement," at least in the judgment of his opposers.

It is well known that the resolution aimed at agents, were intended especially for Anti-Slavery and Moral Reform agents. The people however, will hear and examine for themselves, and ministers will be co-workers with these excluded agents,—so dangerous is their influence that even the extinguishers themselves now and then take fire, and become the brightest lights. Since the passage of those resolutions, agents of the Anti-Slavery and Moral Reform Societies, have in many instances been received by ministers with respect, and have been heard with approbation, and several have become leading men in those Societies. The resolutions of the General Association referred to cannot be regarded as the will of the ministry of this State. The brethren of this Association, I can hardly believe nor expect that by means of such resolutions they will secure that "influence which is indispensable to the usefulness and stability of the stated ministry," and were they for the first time now placed before the ministers of our denomination in this State for their adoption, I have full confidence in the belief that they would reject them. I have mistaken their character entirely as men of wisdom, if they suppose that such strange resolutions will well subserve the cause of truth & give them influence with the churches.

What you call a system of disorganizing principles and reckless agitation is embodied by you in the following interrogatories.

"1. Is it not a principle of the Anti-Slavery party, that 'all the laws by which slavery is recognized and upheld, are, in the sight of God, null and void?'"

"2. Is it not a principle of the Anti-Slavery party, 'that the degraded and barbarous black population of the South, ought to be 'immediately enfranchised,' without regard to probable or certain consequences, and without in-

inquiry concerning their fitness to partake in the responsibilities of equal citizenship in the republic?"

3. Is it not a principle of the Anti-Slavery party, that every man who sustains the relation of a master of slaves is to be instantly excluded from the gospel ministry, and from the communion of Christians, without inquiring how he came into that relation, or how he is performing its duties?"

4. Is it not a principle of the Anti-Slavery party "that the proprietorship of the soil throughout the whole slave holding region, belongs in equity to the slaves?"

The fourth interrogation cannot be answered for the Anti-Slavery Society. I know not what are the principles of any considerable portion of the Abolitionists on this point. The subject involved, I believe, has never been discussed in our meetings, and has never been introduced in any of our publications. Mr. Garrison and myself are perhaps the only individuals of our number who have discussed this point before the public. The sentiment which he asserted, I have defended as based upon justice and equity. The use which you attempted to make of it I have attempted to show is altogether unwarranted and that your own principles lead to the same doctrine inevitably. If you are not agreed with us in this particular in form, any careful reader will see that you are so in fact if you adhere to the principles of your sermon on the 8th Commandment, aimed at slavery. If we are disorganizers in principle, are you not also?

In answer to the third question I remark that I know of no such principle. The true principle is, that slaveholding ministers and members of churches should be considered as fit subjects of censure, and unworthy of the communion of the church whilst they continue in this sin. How can we open the pulpit to men who are robbers of God's poor, and who give asanctity to slavery by casting a shield around the monster by virtue of the sacred office. How can we regard those men who are members of slavery churches and who are thereby effectually supporting, and are before God, in an important sense, responsible for all the cruelty, licentiousness, ignorance and ruin of slavery, as in "good standing" in the Christian church? If so, what cannot be "in good standing?" what cannot be fellowshipped? The principle is, that such persons be treated as subjects of admonition, and as casting reproach upon the gospel of Christ. If any such persons are in our churches they should at once become subject to discipline, and if they will not, after faithful labors with them, emancipate their slaves, they should be excluded them from the church. You will see that this is not "instantly" excluding from the church and the ministers but is treating the guilty as other unworthy members of the church who are subject to discipline. The time of labor with such persons should be more or less prolonged as in the other instances of discipline. Is this a disorganizing principle? Is this "reckless agitation?"

In answer to the 1st interrogative, I give an extract from the Declaration of sentiments of the Anti-Slavery Convention at Philadelphia, Dec. 4, 1834.

"All those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments, and obligations of mankind, and a presump-

tuous transgression of all the holy commandments—and that therefore they ought to be instantly abrogated."

If this is disorganizing and reckless, we have glorious examples of those who were so reckless as to obey God rather than man when required to uphold what they knew to be sinful. Daniel and also the three children consigned to the fiery furnace, and Jeremiah, and all the prophets were all disorganizing in opposition to wicked laws and practices; and Christ and his apostles were all consigned to death for acting on this principle. Let no one be affrighted with the difficulties which will meet them in obeying God rather than man, nor be deterred by the cry from men in the church, "Disorganizers!" "agitators!!" The business of the Christian is to agitate and disorganize the kingdom of darkness to the extent of his ability, in obedience to God, and to build up a kingdom wherein dwelleth righteousness.

In answer to your second inquiry I observe, that Anti-Slavery men regard consequences, perhaps as properly as their opponents. They know the consequences of slavery are "evil and only evil continually," and that this is a way whereby God in his providence teaches, emphatically, the criminality of the system. They know that the immediate emancipation of the slaves has been attended with good results, and that these results teach the world the excellence of emancipation. They know that holy principles produce good uniformly when carried out in practice. The question is not *primarily* what will the consequences of our actions be, but What is righteous, what is just, what is equitable? They are satisfied that "Godliness is profitable in all things, having the promise of the life that now is and of that which is to come." They are willing to risk the consequences of right action, but dare not meet the results of slavery, by clinging to the principle of gradual abolition.

In answer still further to your third inquiry, I quote from my reply to a correspondent of the Daily Herald of this city, in answer to a similar question. "That there may be no mistake on the point *when* emancipation should take place, I remark in the language of the Constitution of the American Anti-Slavery Society: The Society "shall aim to convince our fellow citizens, by arguments addressed to their understandings and consciences, that slave holding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate* abandonment, without expatriation." Declaration of sentiments.— "We maintain—that in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and therefore—That it is bound to repent *instantly*, to undo the heavy burdens, to break every yoke, and let the oppressed go free."

"The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—and to the common advantages of society." "It is piracy to buy or steal a native African and subject him to servitude. Surely the sin is as great to enslave an American an African." "The slaves ought *instantly* to be set free, and brought under the protection of law." These quotations assert directly two things—1st. That slave

holding is a heinous sin,—and 2d. That it should instantly cease. If the first be true, the other inevitably follows, unless men may “continue in sin that the grace of God may abound.” Here I would answer objections, look at the question fully in relation to consequences, examine the results of immediate emancipation in the case of individual planters, and in whole districts and countries, particularly in such of the British West India Islands as have adopted the principle, Antigua and Bermuda, but I may not prolong my letter in this way.

“When we say that immediate emancipation should take place, we mean that *all* that constitutes slavery as known in the United States, and is conveyed to the mind by the term slavery, should perish *now and forever*. But is it necessary to this new condition that all the emancipated should instantly become voters, and eligible to the highest offices? If this be necessary to simple freedom, then are a large part of our white adult population slaves, and our females, who are not voters. The simple fact, however, that a free man has become a slave, or is of a dark complexion, is no just reason why he should not be entitled to all the rights of citizens. In the language of the Declaration of Sentiments, we affirm—“that persons of color, who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogative as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.” This is all we claim. If, for instance, the law of North Carolina requires that every free inhabitant, in order to become a citizen entitled to a vote, and to office, shall own a certain amount of property, we do not claim that if their slaves were immediately emancipated they should be entitled to vote, or be eligible to office, without the same amount of property. So with regard to other qualifications required of whites in any of the States, we ask no more for the freed slaves than for whites in those States.

“As an Anti-Slavery Society, we primarily seek immediate emancipation, but in the language of our Constitution, “We shall aim to elevate the character and condition of the people of color by encouraging their intellectual, moral, and religious improvement, and removing prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges.”

The Anti-Slavery Society is not responsible for the sentiments of this letter, except so far as I have copied extracts from its publications. As an individual I have attempted to disabuse the public in relation to your representations of its principles and measures. How far I have succeeded to your apprehension or that of our readers, I know not. I trust you will excuse my delay in replying to your last letter, and if I have omitted to touch on every point therein contained, you will attribute it to the very many subjects introduced, the most important of which I have examined.

I am, dear sir,

Yours respectfully,

SIMEON S. JOCELYN.

New Haven, March 18, 1837.

A GOOD STORY—IN TWO PARTS.

PART I.

Mr. W. a gentleman from Ohio, as he was traveling in Kentucky, often conversed with slaveholders about the condition of their slaves. A Kentuckian once told him that his slaves were contented with their condition, and all the most intelligent of them knew that they were better off than they would be if they were free. Mr. W. doubted the truth of the statement, but the Kentuckian persisted in affirming its correctness, and related the following story:—

A neighbor of mine said he, had a very likely, valuable slave, who contrived to get away about six months ago, and escaped to Canada. He stayed there three months, and then caused a letter to be written to his former master, in which he said he had got enough of freedom, and that if he would send for him he would return.

The master went and got his slave, who was very glad to come back with him, and he has been faithfully and industriously at work ever since. He is now effectually cured of his itch for liberty, and would not have his freedom on any terms, for he knows he is better off in slavery than he would be if he was free.

Mr. W. did not presume to deny the statement, and was completely at a loss for an answer. He began to fear that the negroes were as stupid as their slanderers at the north represent them to be. He allowed the slaveholder to triumph, and left him to enjoy his victory.

PART II.

A few weeks after Mr. W. was in Cincinnati, and there he happened to fall in company with a colored man who seemed much pleased with something which had just happened. Mr. W. begged to know what it was. The colored man said he had just heard an excellent story, and proceeded to give the history of the slave mentioned above, as far as the Kentuckian had related it. A few months after the slave's return to Kentucky, there was a camp meeting several miles from where his master lived. The slave came to him one Saturday afternoon, and asked him if he might go the ‘big meeting’ and stay till Monday. His master readily assented to his petition, and, without the slave's request, asked him if Nelly (his wife) would not like to go with him. ‘O yes, massa,’ said the slave, ‘she like very much to go if masser willing.’ ‘Well, then,’ said the master, ‘if she goes, you know that you must have the cart and take the children along with you.’ ‘O yes, massa, we won't leave the children at home to plague missee.’ They accordingly took the cart for the man and his children, and their mistress offering to let Nelly have the pony to ride on,—they soon started off to the ‘big meeting.’ By this time, the reader, if he has a spark of ingenuity or love of liberty about him, has guessed the conclusion. I will only add, that the man and his family having arrived safe in Canada, he there with his free wife and children, held a meeting ‘big’ with gratitude and joy. The slaveholder was so much more stupid than the slave that he never suspected his plan till it was too late to catch him.

THE CHURCH IN NORWAY.

It is a peculiar characteristic of the Norwegian Church that there is no dissent from it; no sectarians. A few years ago, a person of the name of Houghan had a few followers; but his doctrine on religious points did not differ from that of the established Church. It was his object to inspire a more religious spirit, and more strict observance of Church doctrine; so that his followers were similar to what is called the evangelical part of the community of the Church of England. But even this slight attempt at a division, within the pale of the Church itself, appears to have had no success. There are several rea-

for this peculiarity of the Norwegian Church. The principal perhaps is, that it has no temporal power; no political existence as a part of the state; no courts, or laws, or interests of its own, jarring with those of the other classes of the community, and raising animosity between them and the clergy. The clergy are, in political rights or privileges, on the same footing as any other class of the community. The Lutheran religion is part of the state; but not the ministers who are employed to preach it. They are represented in the Storting like other citizens; and having no separate interests as a body of clergy, enjoy individually the confidence of the people, and a unity of interests with them. They are often sent to the Storting as their representatives. This unity of worldly interests prevents dissent in spiritual matters.

Another cause of the great influence of the clergy, and of the total absence of religious dissent, is the great consideration in which the right of confirmation is held. It is not here as it practically is in the Church of England, a mere ceremony in which the Bishop knows nothing personally of the parties he is admitting into the Church, and the parish priest knows little more than that they were baptised, and are of due age. There is here a strict examination by the bishop or the probs, or rural dean into the young person's knowledge of his moral and religious duties, his capacity, acquirements, and character; and it is only after a long previous preparation by his parish minister, equal almost to a course of education, the confirmants being instructed singly as well as in classes.

YOUR LIGHT.

Deacon G. with some of his pious acquaintances took a journey last season to the Far West. While traveling they were necessarily on the road on the Sabbath. They made it an invariable rule to rest on that day, whether near a place of worship or not. On one of the Sabbaths, they tarried at a small settlement in a forest where were not more than 20 or 25 inhabitants within several miles. On the Sabbath morning they found that there was no meeting near. They however took out their pocket testaments and read. The persons who kept the house were professors; soon as breakfast was over, the woman went out and collected all the people but one, who was sick, and requested the travelers to tell them about our eastern religion, and the things of the kingdom of Christ. They sung, and prayed, and spake, and so left testimony in the wilderness to the excellency of their religion. They did their duty and they will find their account in it hereafter. On another Sabbath they also tarried in another neighborhood where there was no meeting that day. On inquiry however, they learnt that a Sabbath school was to be formed; and they went to the place, getting out as many as they could. The formation of the school was new business to the people there and they hardly knew how to proceed. But seeing strangers present, they asked if they knew any thing about the matter. On learning that they did know, they were requested to give what information they could, which they cheerfully did give, and talked long to the school, so that quite an interest was excited. It was found that a man in that vicinity had engaged to supply books for a school till they should amount to one hundred, provided such a school could be put in operation.

We have taken notice of the above facts for several reasons—one is, to show that all professors of religion do not, while on journeys far from home, forget their religion and their God. Another, to suggest that much good may be done when least expected, provided there is an effort made to walk straight onward in the path of present duty. And on the contrary, that much evil may be done, besides incurring the anger of God, by profaning the Sabbath, even in a land of strangers.

One suggestion more. Let those persons of principle and piety who go into the 'far West' recollect that they are held responsible for the accomplishment of much good; and a failure to do this, renders them exceedingly criminal.—*N. H. Obs.*

UNION. A FABLE.

An article with the above title has been going the rounds of some of the religious papers, the manifest design of which is, to *burlesque* Christian union. Yes, reader, startling as the thought may appear, it is even so, that some of the leading journals of the day, professing to be conducted on Christian principles, have introduced an article into their columns, calculated to bring contempt and ridicule upon that for which Christ prayed, when he earnestly besought his Father that his disciples might all be one. The fable represents a wolf as having conceived the idea of uniting all the wild and domestic animals in one common brotherhood; and forthwith a convention is called, at which there is a full and respectable representation of bears, wolves, foxes, hyenas, lions, &c. &c. Speeches are made in set form, and the arguments used by the friends of Christian union, are put into the mouths of these inhabitants of the forest—for what purpose we know not, unless it be to show that the project of uniting wild beasts is as feasible and proper as that of effecting a union among Christians. The Fable closes with a tragedy, in which some of the poor domestic animals are torn in pieces for having dropped a gentle inquiry respecting the terms of the union.

If the writer of this Fable be unknown to the editor who first gave it a place in the columns of a religious paper, we think it may safely be affirmed that it was written by an infidel, and that it found acceptance only on account of the cleverness with which it was executed. Infidels have always regarded Christians as the vilest of all God's works, and are continually throwing in their face the bitter reflection, that, though they profess to love one another, there is no bond of union among them, no sympathy to draw them together, and no wish to be one, in any appropriate sense of the word. But we did not suppose that the moment an effort was made to wipe away this reproach, and to restore the followers of Christ to the *fellowship of saints*, a number of Christian journals would raise the cry through the land, that we might as well attempt to bring into one common fold the animals of the forest. No—we should have expected any thing sooner than this. And we cannot but hope even now, that we have misapprehended the drift and intention of this Fable—that the most obvious meaning which appears on the face of it, is not the one which the writer intended.

However this subject may affect others, we confess we feel a mournful sadness, when we see any thing circulating in the community, calculated to strengthen the partitions which divide the various denominations of Christians. We believe that union is altogether practicable and proper; that Christians can show their attachment to their Divine Master in no way so well, as by becoming *all one in Christ*. For this blessed union we shall earnestly pray,—for this we shall labor, so long as we have strength and occasion.—*Christian Witness.*

YOUTH'S DEPARTMENT.

From the Baptist Monthly Tracts.

A LITTLE BOY'S INQUIRY ABOUT HIS SOUL.

Samuel Wyke Kilpin, when a little boy, ran up to his father, who was working in the garden, exclaiming, "Papa, papa, I want to ask you a question—Where was my soul before it came into this body?" "My dear boy," I replied, "it would be better for you to inquire where it will go to if it were now to leave the body?" "O, papa!" said he, with an inexpressible look,

"it would go to heaven, that is sure, that is settled." "Alas, my dear boy, I wish it may be so settled," I rejoined, "that would be of much greater importance than to know where it was before it entered the body. What led you to propose such a question?" "I don't know," the dear boy replied, "but it just entered my mind." Then off he ran. Because this little boy was young, and had not committed many sins, he thought he should surely go to heaven. But by and by his mind began to be in a great tumult, occasioned by a new chain of feelings. He began to be conscious that it was not so certain, after all, that he should go to heaven. Leaving his father and mother, he made a sudden retreat from the room, when, with his heart all emotion and big with sorrow, he shut himself in a dark parlor, unperceived by any one in the family. His mother accidentally went into the room some time after with a candle, and found the young penitent on his knees in earnest prayer. She was alarmed and disturbed him; covered with confusion at being caught in that position, he effected an instant retreat to his own room. Like Saul of Tarsus, he had often presented the service of the lip to his Maker; he had been taught with his first lisping voice to address his Saviour; and I believe the child like forms were never omitted, morning or evening.

Oh! how often had I entreated my God, that whilst my child was on his knees repeating the words of prayer, he would be pleased to breathe into his soul the spirit of prayer. My language was, O that the Lord, the Spirit, would make this child, like Samuel, a spiritual worshiper! He had feared the Lord from his infancy; but now behold the lad at seven years old, whose heart the Lord had opened, prostrate as a poor sinner at the foot of the cross, pleading for mercy through a crucified Saviour. His mother had permitted him to enter his room alone, but kept her station near the door; his groans and sighs increased her alarm; she sent for me; I hastened to him, and witnessed a sight that can never be forgotten. Yes, I beheld my petitions answered in the agonizing prayers of my only child. With hands clasped together, he sat on his bed, his eyes turned heavenward; tears plentifully bedewed his cheeks. I heard him with indescribable anguish imploring the mercy of our Lord Jesus Christ. His affectionate mother at a little distance from him, sat weeping. Convulsed with different feelings, I approached his bed, when, taking my hand he exclaimed in agony, "O, papa, papa! your sermon to-night has shown me that I am wrong, that I am a lost sinner. You said that those persons who had never gone forth weeping would never return rejoicing; and alas! till now I never knew what sorrow for sin meant; therefore I have no scriptural right to peace or joy. O, papa, papa! what shall I do?"

"Be calm, my dear," I replied, "the case is not a lost one." "But I am lost," he quickly replied. Claspings his hands, and with a heart-rending groan said, "I have no right to joy, if destitute of real sorrow for sin. I feel that sin is a burden. Oh! I have been deceived all these years! what an awful thing is self-deception! O that the Spirit would witness with my spirit that I am born of God."

Early the next morning he entered the room where his father was, and, with his usual bow and salutation, said, "Good morning, papa!" "Good morning, my darling, how are you? Come to my arms, I wish to ask you a question or two. When at your door, last night, I heard you exclaim with great eagerness, 'O that the Spirit would witness with my spirit that I am born of God.' Did you mean that the great and blessed God would speak to you, a poor little sinner, with a voice from heaven?"

With a look that now rends my heart, he said, "No, papa, I should be ashamed of such a thought."

"Well, my child," I replied, "I am glad that you had no such desire or expectation. But tell me, what you did mean."

"I meant," he said, with the firmness of a man fifty years old, "that I wished the Holy Spirit would work in my heart what he has written in the Bible, and then let me see it."

"And do you now desire that your whole heart may be sanctified and devoted to God?"

"Yes, papa," he replied with strong emotion, "I do."

"Cleave then to the Saviour, my dear child, praying for his mercy, and it shall be granted."

He did so, and in a short time found peace in the Lord Jesus Christ.

He had experienced that great change of heart termed by the Redeemer being born again, and destitute of which all other changes would have been ineffectual to his salvation. Without this soul-transforming change, with all his amiable qualities, he would now be the companion of different beings from those with whom he associated on earth. Tremendous thought! Parents, be not satisfied with superficial religion for your children. Be not hasty to pronounce their state safe on slight evidences; but wrestle mightily with God, till Christ be formed in them the hope of glory.

A Teacher at B——. An amiable child, belonging to a Sunday-school at B——, died, after a lingering illness. Her conduct both at school and at home, had long been such as to induce the hope that religious instruction had not been bestowed on her in vain; and during her illness, she was not only enabled to manifest resignation and patience under affliction, and a willingness to leave the word, but such high degrees of joy and peace in believing, as were truly astonishing and delightful to the Christian friends who visited her. She expressed the liveliest gratitude for the benefits of a Sunday School education; and mentioned most affectionately the teacher under whose instructions she was led to know the things which belonged to her everlasting peace.

Some months after this dear child had been removed to the general assembly and church of the first born above, that very teacher applied for the privileges of the church of God below; and stated that her first experimental acquaintance with the truths of the gospel, arose from witnessing their blessed effects in the dying consolations of the child whom she had herself instructed. Thus was divine truth, like mercy, "twice blessed; blessed in her who gives, and her who takes."

TEMPERANCE.

Mr. Editor,—If I shall be able by my long experience to contribute my might to promote so glorious a cause as the temperance reformation, I should greatly rejoice. The results of this cause are beyond all price for the happiness it gives in this life, as well as that which is to come. I will endeavor to give as correct an account of my own experience for the last twelve or thirteen years, both as to myself and others, as I can.—As long ago as above mentioned, I began to perceive that when I did not drink any spirits for a day or two, as was the case at times, I felt far better than when I did —although I was one of those who constantly kept it and made use of it myself, and gave it to others, as was the almost universal fashion, dreadful as the evil was, to say nothing about the expense. I know a number of men about my age who, thirty-five years ago, were in easy circumstances, who are now poor and wretched, who were with myself constantly in the habitual use of it, and furnishing it for others. Now I would ask any sober man, whether it would not be a very small compensation to us if we were to receive as the price of our folly, fifteen hundred or two thousand dollars! but in-

of this, these men have lost, at the lowest estimation, that amount of property, to say nothing of the loss of precious time, which would constantly be a very great item. But there is nothing which so endangers the lives, the health, and above all, the souls of men. After being convinced that I felt better without it, I resolved to entirely abstain from the use of it. I continued to grow stronger and stronger in my opinion and purpose amid the laughs and jeers of my friends. At this time I had no idea of a temperance society, or that any body else would follow my example; but at length I became so conscious of the blessed effects of abstinence, that I gave up treating my friends.

After some time we came to the conclusion of forming a Temperance Society upon the principle of total abstinence from the use of ardent spirits or of furnishing it for our friends or our workmen. At that time I was decidedly in favor of excluding wine, as I had some time before found that wine was worse than good spirits, as I had occasionally drank a little wine, thinking I wanted a little of something. But soon I said, away with your wine, it is worse than anything else that we drink. I came to this conclusion before the society was formed. It may be that excepting wine in the out set, helped forward the cause—and I think it did—by inducing a great many who were slow to believe, and whose interest or appetite were in their way in coming into it, who have since become some of the best and most efficient men in the cause, who otherwise would not at that time have joined us. But I think that it is now far otherwise. I cannot conceive of any possible reason for the continued use of wine except that they love it, and love it for the very same reason that the inebriate loves his grog, for it is generally stronger than grog, though the spirit is not as good. I have found it to be almost universally the case, that those who have given up the use of ardent spirits from principle, have also given up the use of wine, finding the disuse of the one naturally leading to the other—and that the less we drink the less we want to drink. I find in abstaining entirely from every kind of drink except cold water, that I have no desire for any other drink. I am full convinced that I feel better when I use nothing but water, and that none of us in health want any intoxicating drinks—no more so than our horses and cattle do. Our Temperance Society soon became very respectable and our energies very formidable; for the greatest enemies we had were professors of religion, but we soon gained some of them. About this time Prof. Stuart's Prize Essay came out, and if I am to be believed, it will be taken for granted that I was much pleased with it. But how it would go with most of our people I very much doubted; but knowing that our beloved minister had a great liking for the man, I had hopes that he would like the Essay, for I did not see how he could help it. The Essay was circulated and read and approved of by all temperance men—but mark, I call no man a temperance man who hold to the use of wine as a beverage, any more than I call one who buys cordial and drinks freely of it; for in both cases they can say if they choose that they do not know what there is in it, when in fact, in both cases, they know that it exhilarates and leads to drunkenness, and there is no doubt but that wine

is altogether the worst. I sincerely desire that all those who profess to be temperance men, and are in the habit of using either of these drinks, would give up all their pretensions to temperance, for they are nothing but impostors and deceivers, and are altogether the greatest hindrance to one of the blessed causes. One of the most efficient causes of promoting the prosperity and happiness of man in the world, and that which is to come.

There are a few who profess to be very conscientious about drinking wine; they are afraid if they give it up they shall not be following Christ's example. I cannot see the danger of our abstaining from a most filthy and poisonous drug, and one that helps to make more drunkards in cities perhaps than any thing else, and to send more souls to destruction—and all this wonderful scrupulousness is because Christ, amongst the Jews, drank a little of the pure juice of the grape! Now what man does not know better? All this pretence is for the sake of appetite, popularity, or interest.

Prof. Stuart's Essay was read and talked about, and in a short time the subject was brought up in one of our meetings by our minister, and approved of, and recommended as being in his view correct; but after all, very little was said about the wine question that was very little agitated among us, as it happened that two or three of our influential citizens could conscientiously take a little wine for their stomach's sake. This I was very sorry for.—Our Society continued much the same, until a revival of religion took place, and then very little was said on the subject, although some thought it very important at that time; but some how an unaccountable prudence kept it back, and shut out a principle from discussion which if carried out to its legitimate results, would have done much to promote the revival. But as it was, notwithstanding the feelings of true abstinence men, and this was not the worst of it; some months after, a number of our most engaged and foremost men in all the good operations of the day, thought best to take up the subject in the Church, as we had so many in the Church who were our opposers (O tell it not!) and to lay the subject before the Church in some way, in hopes that it might have a good effect, not thinking but that they might act among professors of religion, against the most crying sin of the land, by passing some resolutions in order to draw the attention of the Church to the subject; but these same prudent men objected, thinking it would not do to pass a resolution that it was immoral to make, vend, and use ardent spirits, although they would admit it to be the greatest sin in its effects, and that one distiller in a Church—and a man of influence—would do more to corrupt the community than all the Church can do to purify it; their language was, We call it a sin and a great sin, as well as you, but take no such measures to get rid of it, for we all sin. Wonderful! if that is a reason why we should not admonish, then no minister could ever admonish, and no one would cast the first stone. Now I do not believe that Baxter, and a multitude of other holy men, would dabble in such muddy water, if they were with us. As well as they may think they are doing, I am very sorry to have any numbered in the ranks of a Temperance Society, who thus temporize with so important a subject.

It is six or seven years since any of my workmen have been furnished with ardent spirits, and it has not come to my knowledge that they furnished themselves, and none will believe the wonderful difference without experience. There is no saying, I am so hot I can't eat, and want a little rum to cool me. or I am so cold I want a little rum to warm me. In all this time I don't know that a man has get up in the night to get drink, as was very common in hot weather previous to this. Want of appetite was then also very common, but now none complain of losing their appetite.

It is a fact perhaps worthy of notice, that the extreme hot summer three years ago, in which so many rum drinkers gave out on account of extreme heat, not one of my workmen gave out an our to my knowledge. They drank a little cider, but drank less and less, till now we drink none,—and we are well satisfied that every man in health would feel better without it. Now all that I wish of those who think differently from me on this great subject is, that they would do themselves no harm.

AN OLD MAN.

March 14, 1837.

RELIGIOUS SUMMARY.

Illinois—We learn from several places in this State, that God is reviving his work and converting sinners, it may be for the encouragement of brethren in these places and elsewhere, to be informed that a most interesting work of grace is now going on in Alton. More than 20 hopeful conversions have already taken place; and from certain indications we are led to hope that we have as yet witnessed but the first drops of that plentiful shower of divine influence which will soon descend upon that place.

REVIVAL IN OHIO UNIVERSITY.

"We have reason to rejoice and be exceedingly glad because the Lord has again visited his people in Athens. Last evening was our stated prayer meeting; after which I think that fifty tarried at the inquiry meeting.

All the churches in the town are said to be revived.—O, when shall all our churches in like manner be refreshed?

J. S.

For the *Intelligencer*.

Mr. Editor,—The Sunday School attached to the 3d Congregation in Milford, with the parents and friends of the same, wish to present through your paper their grateful acknowledgements to Capt. George Coggeshall of New York, for his kind remembrance and donation of ten dollars. For this and other kindred favors, may he be richly rewarded of Him, who seeth in secret, and loveth the cheerful giver; and who hath said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In behalf of the Sabbath School,

ASA M. TRAIN, *Pastor*.

Milford, Feb. 13th, 1837.

Anecdote.—A young prince having asked his tutor to instruct him in religion and teach him to say his prayers, was answered "that he was too young." "That cannot be," said the little boy, "for I have been in the burying

ground and measured the graves; I found many of them shorter than myself."

The Rev. Mr. Ludlow, of New York, has accepted the invitation of the Free Church and Society in this city to become their pastor, and will enter upon his charge about the first of May next; being occasionally with the church during the interval.

TO CORRESPONDENTS.

We feel the importance of the subject upon which our correspondent "J." treats, no less, probably, than he does. But we do not see the bearing of much that he writes upon the point in question. If he chooses to re-write his article we may insert it next week. He will find it at the P. O. addressed "J."

MARRIED.

In this city on the 18th inst. Mr. George Sleighter to Miss Mary Jane Watson.

In Warren, Mr. Martin B. Strong to Miss Orra M. Curtiss. Mr. Theodore E. Curtiss to Miss Laura A. Sackett, all of Warren.

At South Farms, Mr. Richard Tibballs, of Norfolk, to Miss Harriet M. Camp, of the former place.

In Hartford, Mr. William L. Wright to Miss Nancy Abbey.

At Monroe, Mr. Jesse F. Goodyear, of Hamden, to Miss Nancy Lane, of the former place.

At Rocky Hill, Capt. D. A. Mills, of Hartford, to Miss Martha G., daughter of Mr. James Robbins, of the former place.

At Eastford, Mr. David Holmes to Miss Betsey Preston.

DIED.

In this city, on the 19th inst. at the house of her brother, Micah Baldwin, in York Square, Miss Welthy Baldwin, aged 37—after a long and painful illness, which she bore with an unshaken confidence in the Saviour of lost sinners.

On the 14th inst. Capt. Joseph Addison Bishop, aged 52 years.

At the residence of her mother, widow Frances Fowler, in Naugatuck, on the 13th inst. after a short but distressing illness, Mrs. Sarah R. Fanning, wife of Col. A. C. W. Fanning, U. S. Army, now in Florida, in the 29th year of her age.

At his residence in Frankford, Penn. on the 18th inst. the Hon. Francis J. Harper, member of Congress for the 3d District, Philadelphia County.

In Northford, on the 19th ult. Caroline E. only daughter of Mr. Edwin Foote, aged 20 years.

At Middletown, Mrs. Sarah Dunham, aged 70 years, wife of Mr. William Dunham. Capt. John Bacon, aged 64 years. Mr. Lemuel Selden, aged 26 years; Julia E. daughter of Mr. Lemuel Selden, aged 1 year and 7 months.

In Hartford, Elizabeth Davenport, aged 8 months, daughter of Rev. Horace Bushnell.

At Vernon, March 10, Mrs. Julia Ann Skinner, aged 28, wife of Mr. Warren Skinner.

In Hamden, on the 13th ult. Mrs. Lydia Malone, aged 86 years.

In Derby on the 7th inst. Sarah Jane, daughter of Mr. Samuel R. Yale, aged 2 years.

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